ANGOLA -- LATE NEWS (p. 14)

whole Earth newsletter

Fall, 1975 Vol. V, No. 3

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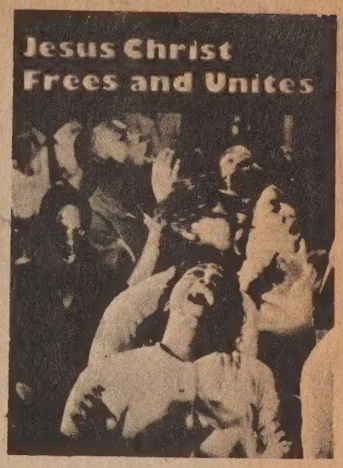

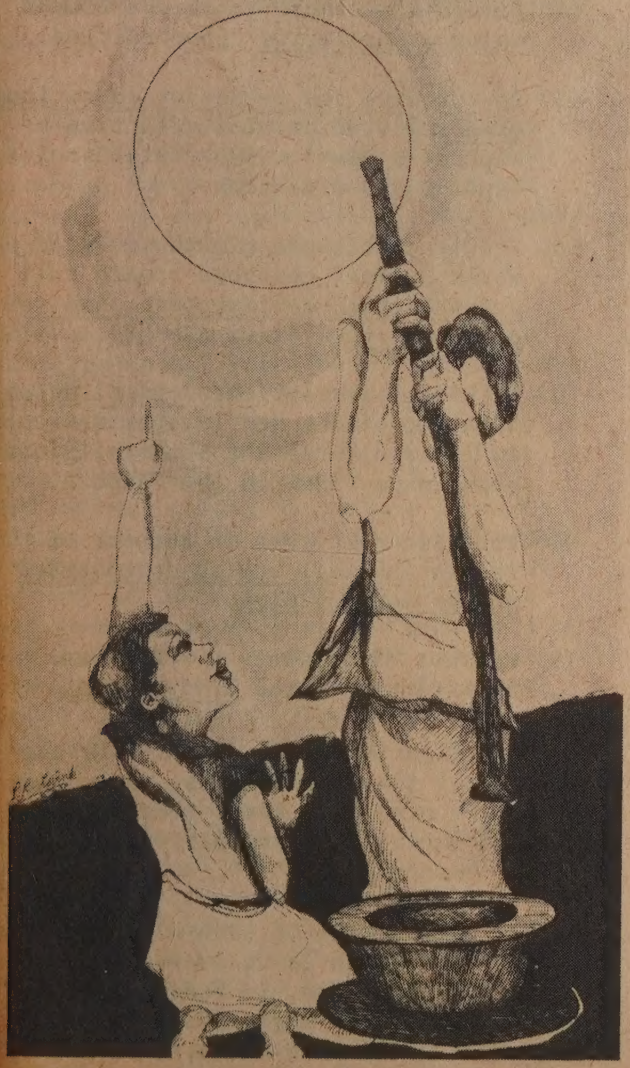

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United Church Board for World Ministries • 475 Riverside Drive • New York, N.Y. 10027

MESSAGE FROM THE EVP

To clarify and focus the mission of the United Church of Christ was the major effort of General Synod this summer. The decisive mechanism was a rating procedure by which delegates ranked no less than 29 "priority issues". The top ten will receive special emphasis in the work of the UCC agencies during 1976 and 1977.

Two things about this priorities process stand out. First, such a rating process almost inevitably frames concerns in domestic and even local terms. It takes an effort of the will-- and conscience-- to wrench it into relevance to the whole world. This did not happen at Minneapolis, in spite of valiant efforts by UCBWM and others. But a follow-up meeting of the Priorities Advisory Commission supplied that almost missing perspective in this memorable statement:

> "We believe the global perspective is clearly an important and vital factor in program development in every priority area. This may mean development of domestic program in a global perspective as well as a development of overseas programs along priority lines. These priority concerns should be implemented by BWM in its program overseas and the implementation of the priorities domestically must be within the global perspective."

A second striking thing about the Tenth General Synod priorities is how remarkably they mesh with a list of 17 priorities developed five years ago by this Board. I list the first nine of our list in the order in which the General Synod ranked them:

(1) Increase the role of women in policy making, administration and support, and focus efforts overseas on liberation of women and their empowerment.

(2) Vastly increase the effective involvement of UCC lay people in mission overseas and equally increase the ministry of the ablest UCC ministers ("Local Church Vitality").

(3) Mobilize U.S. church resources against world hunger...and for effective extension of family planning and education.

(4) Direct additional resources toward major evangelistic opportunities.

(5) Re-conceive and re-deploy educational programs...which will effectively express a distinctive Christian intention and dimension.

(6) Foster continuous growth in Third World partner churches toward full independence, self-support, and responsibility ("Stewardship").

(7) Fertilize current theological debate with experience and insight developed in intercultural and interreligious experience ("Search for Faith").

(8) Mobilize resources in support of racial justice, social development and nation building.

(9) Express effectively a Christian stewardship of the environment.

Also figuring in the Synod's rating were several Board priorities, including health care programs, theological education, and social responsibility of transnational business.

The bright side of such a prioritized approach to mission is relevance and focus. The shadow, of course, is faddishness and tunnel vision. May light shine through the two-year aftermath of this General Synod!

David M. Stowe

JESUS CHRIST FREES AND UNITES

THE FREEING OF WOMEN AND THEIR EMPOWERMENT FOR MISSION

The major focus of this second in a series of issues devoted to our upcoming Annual Meeting theme "Jesus Christ Frees & Unites" is on Christ's freeing and uniting work among the women of the world. We are pleased to be able to share with you, in addition to some presentations from the Board-sponsored International Women's Year luncheon at General Synod, several articles describing what is happening among women in far corners of the globe.

A GLANCE AT THE PAST-

WOMEN & WORLD MINISTRIES

In the historical records of our church is the story of one pastor who attended every women's meeting in his parish. He was suspicious of what women would pray for if left alone!

What were women praying about a hundred or more years ago? They were concerned about the international scene. In 1801 Congregational women started the movement of Female Cent Societies for the purpose of giving one cent a week for foreign missions. Not bad! Now our per capita average is 2½ cents weekly for world ministries. The women in the American church heard the pleas of many of the missionaries. Letters and speeches describing the deprivation and degradation of women and girls in non-Christian cultures made the church women determined to send women to work with women.

After the Civil War, with the confidence gained in war work, church women formed national organizations. In the Congregational churches were three woman's boards of missions-- in the East, the mid-West, and on the Pacific coast. Just a hundred years ago they came to the rescue of our predecessor American Board of Foreign Missions at a time of shrinkage of funds and personnel. (We could sound an SOS again!)

In the E and R side of our church, at the turn of the century, the Women's Union and the Women's Missionary Society were also active in support of women's work on mission fields. Much of their language sounds strange to our ears. There were "heathen" to be saved, and "females" wanted to help "rescue the perishing millions". The words, however, were filled with grace and power, and the emphases sound familiar: social justice, race relations, peace movements, citizenship responsibilities. History records that the resources and numbers of the women's groups were so great as to disturb the church hierarchy.

I want to suggest that today the church hierarchy would like to be disturbed again by such numbers and resources. Maybe we women are not praying hard enough to be watched! The 1975 emphasis of International Women's Year is not new for women in the church, but often our concern has been lagging. As we give some thought to ideas of the work we might be doing, let us remember that history is written in names of individuals who had ideas and who prayed and worked to carry them out.

At General Synod we indicated our concern about the role of women in our society. Another essential focus is on the power inherent in and to be released in the world church. It's a tremendous thought. Just picture all the women in the churches around the world. We need to hear from those women and to pledge ourselves anew to work with them.

-- Margaret R. Blemker

Boost Us An Inch And We'll Climb Mountains!

By Aiko Carter
UCBWM Missionary,
Japan

"We would rather eat a simple bowl of rice with a pickle, under a blue sky, than an expensive steak dinner in a polluted world." This was the conviction of a group of women in a little fishing village in southern Japan who organized against the proposed construction of a cement plant financed by a large Japanese corporation. When these women saw tears in their husbands' eyes because of their polluted fishing grounds, they stood up. They knew that a plant would even more deeply destroy the fishing area through intense pollution. These simple folk fought an intense legal battle against that corporation. Despite the context of a vertical society controlled by the corporations through a co-opted government, they won a miraculous victory in the courts.

It was a hundred years ago that Protestant missionaries in Japan, motivated by the gospel and Christ's teachings, opened the door to education for women. Education is now required in Japan up to grade nine. Almost 100% of Japan's people are literate. Functional illiteracy is almost non-existent. At present 92% of junior high graduates enter high schools and 32.2% of high school women go into colleges and universities. The progressive spirit which was created by the spirit of the gospel has established a tradition of nurture of young women's leadership in society. We are profoundly grateful to the past in this regard!

This is the 30th anniversary of Japanese women's suffrage. From the time that this highly industrialized technological society began, in the '60's, to show obvious evidence of negative aspects in daily life, women have been voting for more progressive political forces in national and local elections. This new trend is shown clearly in the urban metropolitan areas. Participating in various citizens' movements against pollution and consumer problems, a new type of woman has emerged in Japan. Of the total of employed persons one-third at present are women. Among them, a little over half are married; these persons support the industrial economic system. Yet, I believe that Japanese women are more deeply victimized by discrimination than other Asian women are, because Japanese human relations are deeply influenced by continual feudalism and vertical social relations. Although few in number, a growing proportion of deeply concerned women are fighting discrimination in all areas of life and work in Japan. One of the areas of contention is the great discrepancy between the retirement ages of the sexes: women are forced to retire at 35, while men retire at a much later age.

If we would believe that the present affluent society can erase the wounds of war, we would be completely ignoring reality. We would be ignoring the fact that many women have been suffering from atomic bomb sickness, a sickness which never heals. We would be ignoring those women who have to live in everyday fear and anxiety over past and future wars, because of the bitter experiences on the battle fields of Okinawa. We would be ignoring the women who lost their husbands and beloved sons in war and are thus now fighting for freedom of religion (in opposing the nationalization of the Yasukuni shrine, the attempt to nationalize which is a

harbinger of a shift toward a nuclear military policy). When the first US hydrogen bomb was tested in the Pacific Ocean many women united to protest further such experimentation. Farm women living near the northern base of Mt. Fuji are fighting for their farm land against US miliary and Japanese Self-Defense forces which use the land for testing their deadly weapons and staging war games.

It was delightful to hear that Mrs. Junko Tabei was the first woman to reach the summit of Mt. Everest. Only 30 years ago there was a Japanese saying that "Women are not worthy to climb mountains." This prohibited such action. The work of the UCBWM has helped to create the first single inch of freedom so that women could stretch it into 29,028 feet!

Working For Justice In The Land Of Apartheid

SOUTH AFRICA

By Felicity Brink
United Congregational Church
of Southern Africa

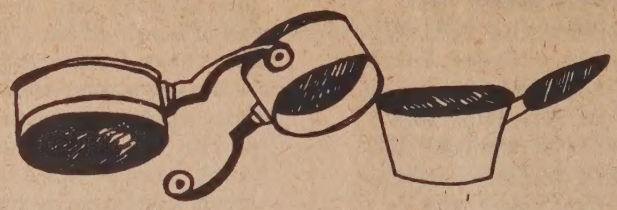
Equality, Development and Peace: these are three aims of International Women's Year which have already been dealt with to some degree by women in the Republic of South Africa.

Part of the achievement reached in these three spheres could be noted perhaps in the ways in which the women, especially those of the Church-- and the United Congregational Church of Southern Africa in particular-- have responded to the many crises which have arisen due to large sections of the country's Black population having been resettled in new areas; in some cases, places completely foreign and unknown to large numbers brought there; in others, circumstances far removed from those the people have been accustomed to; in short, to many, situations of great need. Here the women have often taken initiative and leadership in helping meet the needs and righting injustices to the thousands in the resettlement areas. It is we who suffer, and we who set about trying to right situations brought about simply because we are non-white.

Personal care, love, and service play very large parts in another sphere of activity leading to the achievement in some measure of our aims. This is a real caring pastoral ministry and service carried out, particularly by the non-white women, of the Church in South Africa.

Although much still needs to be learnt about administrative or executive and programatic activity by the women, we feel that we have started to contribute significantly already to a true understanding of the new role, status, and importance of women in the world-- today and for the future.

Pots And Pans Make A Deafening Roar



By Patricia Gass
UCBWM Missionary,
India

Indian women are remarkable for what the able have achieved and the ordinary have endured.

Looking back into history we see that from earliest times India has had a tradition of significant participation by women in the arts, scholarship, and leadership, but this has been mostly among the elite or privileged. In the nineteenth and twentieth centuries women have been prominent in the reform and freedom movements. Now women reach high posts in politics, the professions, diplomacy and public administration.

But most of the women don't belong to the elite, and so most of them have been discriminated against.

Women lack equality in the family. Girl children are less welcome when they are born. They are fed less, given less medical attention, made to do more chores, and given little freedom. Until recently, most men were unaware of their wives' feelings and needs.

Society didn't treat women fairly, either. There were fewer schools for girls-- fewer jobs for the ordinary woman. Marriage meant security and acceptability, so 94% of women were married before age 21. Thus, looking back, we see a continuous procession of women whose accomplishments have been extraordinary. But we see a very large mass of women whose lives have not been their own.

Now I see a third group emerging. Looking closely, I can see it's been on its way a long time. Not a few in this group bear the signs of having been transformed, made whole and equal by their contact with the Christian Church and educational institutions of the UCBWM and other denominations. They come from the church's model primary and secondary schools, colleges and seminaries, our professional schools of medicine, nursing and teacher-training.

I remember that 40 years ago half of all women in teacher-training schools were Christian women-- an enormous contribution by a minority community comprising less than 2% of the population.

In the rural areas I see leaders who were trained in our basic education schools, where they learned how to survive on a miniscule budget, plan nutritious meals, plant gardens, and learn the arts of homemaking and leadership.

For 150 years the UCBWM has made great contributions toward equality for women and the development of India.

Looking around now in Bombay, I see Indian women actively involved in helping each other gain a measure of equality; they're involved in community development in the slums, acquainting people there with their rights, and helping them work for the attainment of these rights.

I see the young Muslim woman who's in charge of International Women's Year in India speaking to groups of all sorts, including our International Women's Current Events group. I hear her say that the force of women working for peace, equality and development must now represent every socio-economic level and every strata of society. And it does. All over India she's involved in speaking, stimulating and consciousness-raising.

I see the protest demonstrations in Bombay-- they average 20 a day. Many are led by women. All include women. Sometimes they beat pots and pans and create a deafening roar. I sit in my hot car at noon, locked in a traffic jam and watch with awe and pride, as Indian women add yet another responsibility to their overly busy and burdened lives. They are aware.

Pick up the Consumer Union magazine and rejoice that this group of volunteer women only two years old can create such a furor over adulterated food, inaccurate weights of packaged food, falsely-created shortages of basic commodities. And they get results. Laws are made and changed on the basis of their recommendations.

I hear about our Ahmednagar College's supplementary program for the development of women; it teaches them the techniques of leadership for urban and community development.

The third group grows larger. Graduates of UCBWM institutions act as leaven in the growing number of women helping other women and the people of India. I'm glad to be with them. Never before has there been such need, but never before has there been such awareness. IWY is helping this awareness grow.

REDIRECTING ADAM AND EVE!

Remarks by Rev. Ursula Radke of the German Democratic Republic

The women in my country live in a socialist society. There is no hunger, no unemployment. Equal work receives equal pay. Equal rights by women and men including, for instance, the right of termination of pregnancy, are guaranteed by the constitution and by law. The government encourages women to participate in the development of our country.

In spite of these achievements of equality, we are not without our problems. How is it possible to create conditions in which women may be able to actualize their rights? About 84% of our women are employed. To be gainfully employed and at the same time to be responsible for the family and all that comes with that is for many women a burden, for the traditional roles of women and men have not yet changed. We have just begun to work on this problem.

This task can only be achieved when women and men begin working together for its solution. Therefore, our churches have accepted the task to examine the concept of partnership in this year. The theme of our study workshop is: "Redirecting Adam and Eve". In this way, we hope to raise the consciousness of our church.

All the Protestant churches in the German Democratic Republic ordain women, and the contribution of women toward the new development of church life is hopeful. In spite of that, the tradition of roles is still very rigid. But together as women and men we may be successful. This is our faith. We are one in the spirit, we are one in the Lord.

UCBWM
Funds Women's Workshops In Middle East

"The Liberating Power of the Gospel" is the theme for three workshops to be set up in the Middle East as a result of funding through the UCBWM from the Family Thank Offering.

Workshops will be set up in Beirut, Tripoli, and Sidon to work with leading church women. The goal is to provide an opportunity for women who have experienced the liberating power of the Gospel to share their experiences with other women. The workshops will be open to both men and women so that men will also come to a better understanding of the partnership they have with the women of the church.

The objectives of the workshops are:

(1) To begin a consciousness raising process by which both men and women will be able to examine their experiences of sex-role stereotyping and to explore ways of possible liberation from these socializing processes.

(2) To examine Biblical passages to gain an understanding of what liberation from traditional sex roles might mean, and particularly the implications for church life.

(3) To make available research on women in the Middle East and what the situation is today for women in the Arab world.

(4) To begin the gathering of data on the distribution of women on church sessions or the working committees of the church or in other leadership positions.

(5) To explore through discussion the possibilities for new roles for women in the church and openings for new opportunities for women in leadership.

The workshops will seek to answer the following questions:

(a) What is the situation today for women in the Arab world?

(b) What are the sex-role pressures in the socialization of the male and female child in this culture?

(c) What is the Biblical perspective on the liberation of women?

(d) What are the possibilities for women to assume new leadership tasks in the church?

Out of the $70,000 given to the Board for enablement of women, grants have also already been made for continuing education seminars for women to the Asian Women's Institute, to the Evangelical Congregational Church in Brazil (to sponsor a retreat for the wives of pastors) and for nutrition education in the Philippines.

With this issue, we welcome as artist-in-occasional-residence, Patricia Rodriquez Lovink. Of Colambian descent, Pat is studying art in New York. She has done most of the layout and all of the illustrations for this issue.

TO BE A WOMAN IN RURAL TURKEY

Dorothy Avery, 15, has grown up in Turkey. A very new experience for her has been a visit to a village, so different from the life she has known mainly in Istanbul. Here is a vivid description from Dorothy's journal of the life of women among a few of the 70% of Turkey's 38 million who live in rural Turkey.

Dorothy Avery during a volleyball game.

April 22

I thought the place of the women would be much different. In lots of ways I'd say they're respected more than anywhere else because they do work in the field like men, cook, etc. They're definitely not put down as the weaker sex. It's just that men are above just because they are, not for any real reason, and can therefore tell women to come in or go out. But they're not put down. In the conversation they play a very good part, with men around, even dominating it. And the headscarves do not cover their faces, just their heads, very unlike Anatolian villages. The women run around laughing and cracking jokes. The atmosphere is very liberal. Nobody wears black coverings or goes around with their faces covered.

April 23

Yesterday a girl ran away from home and took a bus to Istanbul (I think) with 1,000 liras. She's 16 and crazy but I don't blame her. I have a feeling that she might have been upset and then when I came it really did it. This place is really a feudal system. Really the only ways you can escape are to run away or to be extremely ugly. Because you can't leave till you're 18 and by that time you've already been promised and uaually married and then you can't leave. And there's nothing you can do about the wedding because of custom, this place being so far away, and you're under 18. So you have to grow used to it and then you do the same to your kids. UGH!

Yesterday night was the beginning of a wedding. This is where the girl and parents cry or something like that and then everybody paints their fingernails orange and then spends the rest of the night talking. I didn't go. Today a horse and a guy with a drum and the groom will come by and pick up the girl and carry her to his house. I'm going to see that.

That runaway girl is the talk of the village. Everybody likes to give advice.

April 24

About the wedding, we went about 5 P.M. and sat around in the bride's house, stuffed. The bride stayed in her room and that part was boring. Oh yes, and no men were there. Then we heard the sound of the zurna (double-reed pipe) and drums and everyone (women) rush outside to line up. First comes a huge group of village men-- most of them drunk-- and then come 3 horses with the groom's family (women) on them, coming to take the bride away. They go inside and then 2 guys lead out 2 mules which they pile up with matresses, etc. of the girl's. Then you went for a long while and then finally out comes the bride wearing a red cap with red cloth that covers every part of her except below her knees. On the back is a green cloth. So they put her on the horse and to the sound of music lead her to the groom's house. 2 guys (drunk) began to fight and one pulled out a huge knife that all the men carry around. But his friends beat him up, so that was fine. He was on the tractor today, looking a little sheepish.

SISTER TELLS SISTER...

And The Story Is Told

by Miriam Rogers
UCBWM Missionary, Sholapur, India

One day in March, 1975, Pramilabai Ransing came to see me, since I happen to be president of the women's group at First Church, Sholapur. Our Mahila Mandal (Women's Association) is a part of the Women's Fellowship of Christian Service of the Church of North India. Pramilabai is chairwoman of the Chandrakant Sabha (moonbeam circle) of the Mahila Mandal and very concerned about some working women who have not been able to meet with the Chandrakant Sabha, although they live in that area. She had been leading these women in an almost daily evening meeting, and wanted to talk about how to help them be and feel more a part of the W.F.C.S.

The story of these 10 or 12 women is most interesting because they are women who go out daily to cut wood or do coolie work or clean dishes in others' homes, in order to earn a bit of money to buy food for their families.

Several are very young wives. Because their work is essential for them and their children they have to work even on Sunday and have little opportunity for Christian fellowship or study. Some cannot read, but they love to sing and they have composed some songs about their Christian faith.

For about 18 months these women have been going out to villages to tell about Jesus. Some of the women are related to Hindus in distant villages and they wanted to go to these villages to tell those people about Jesus.

One time they visited Soregaon, south of Sholapur, where a member of our church has a house. People there were very friendly and invited them back to stay overnight and have a bhajan (a series of very rhythmical hymns on a religious theme). They want to go to Hotgi where a Christian nurse works in the railway clinic and where there are Christians who do not have a regular service of worship.

The lady who works in Pramilabai's home has relatives in Matholi and she wanted the group to go there to sing and tell about Jesus. She herself was only recently baptized. At 6:00 one morning in March they went to our First Church in Sholapur for a prayer and then to the bus stand to go to distant Matholi. At the end of the bus line they found no one to meet them and lead them there. While they were wondering what to do, a tea shop proprietor spoke to them, "You look like strangers here. What do you want? Are you looking for someone?" They told him they wanted to go to Matholi and were looking for the person who was to meet them. The tea shop owner said there had been rain and undoubtedly their message had not reached their friend. While taking tea there, they told the shopkeeper they had come to tell about Jesus. He inquired, "What is this, a new sect? Who is Jesus? This town was very remote and evidently no Christians had ever visited there. The women reported the people did not even know the name of God.

Finally they started walking towards Matholi, through some mud and along country paths. Eventually the person who was to meet them came along and they finished their journey in a bullock cart.

At Matholi they were welcomed and held a service. After a meal and rest they were invited to hold an evening service and tell more about Jesus. Men who had been antagonistic earlier in the day came and begged them to tell more about Jesus. The next morning when they left they were given a fond farewell and urged to return. Later in Sholapur, they received a card from one young man asking for a Bible.

On April 29 the women invited me to share a fellowship dinner with them in Pramilabai's home. They scheduled it at 9:00 PM so that they could come home from work in late afternoon, have a rest, care for their families, feed the children and put them to bed, and then be free to enjoy this special gathering. After a worship service I used a map of India showing the dioceses of the Church of North India and told them of the aims and work of the Women's Fellowship of Christian Service. This helped them feel a part of the larger whole.

And so sister tells sister and the Story is told.

Women at work: Second-class roles

From

he inter dependent

(United Nations Association)

Sexism in the world labor market is dying, but it is dying hard. Despite sustained if uneven progress for the 562 million women who represent a third of the world's labor force, discrimination in one form or another remains universal.

. . . many Third World women are developing negative attitudes toward participation in the social, economic and political life of their changing societies.

This is the finding of two special International Women's Year reports prepared by the International Labor Office for its annual conference, which convened this month in Geneva.

According to the surveys, women generally are underpaid, barred from many lucrative vocations, deprived of equal educational and job-training opportunities, receive the least in pension and social security benefits and, even when fully employed outside the home, are burdened with the lion's share of unremunerative household and child-care responsibilities.

Patterns of discrimination are easing but still very visible in the industrialized countries, where the ILO estimates women's pay averages 20-50 percent less than that for men.

The greatest impetus toward wage equality tends to come from governments, which as major employers are tightening their enforcement of a growing battery of antidiscrimination laws, many of them inspired by the ILO's Equal Remuneration Convention of 1951, which now has 84 signatories.

Nevertheless, even in the burgeoning "public service" sector there is a tendency to hire women for less-skilled positions or to downgrade entire job categories in which women are concentrated. In addition, substantially higher percentages of women than men tend to receive the minimum wage; in the US it is 30 percent to 10 percent respectively.

One of the most common abuses against women relates to their dual role as increasingly coequal breadwinners and simultaneous homemakers. The ILO stresses that in every recent study of women in industrialized countries—both capitalist and socialist—working mothers tended to average less than two thirds the free time their husbands enjoyed, household chores extending their working week to an average of 70-80 hours. In a 1972 survey of Leningrad women, some two thirds complained of fatigue.

Socialist societies tend to be far more advanced in providing child-care facilities for working mothers, however.

Discrimination is even more pronounced in the Third World, where local mores often cause the development process itself to exacerbate inequality.

Two thirds of the world's employed women live in the developing nations, where they are concentrated overwhelmingly in the agricultural sector.

In Africa, for example, the ILO estimates that 80-90 percent of the women reside in rural regions and do 60-80 percent of all agricultural work.

Yet the introduction of new technology to these regions has often "further contributed to women's marginality," according to the Food and Agriculture Organization in its own special IWY report.

"Development projects, agricultural services, training in modern farming techniques and the ownership of farming machinery and land have been aimed mainly at men," with the result, according to FAO, that many Third World women are developing "negative attitudes toward participation in the social, economic and political life" of their changing societies.

With the modern sector growing only slowly, the emphasis on education for men often precludes the entrance of women into the newly created professions. In 1970 illiteracy rates for women in Africa and Asia (excluding communist nations) had improved but still were 84 percent and 57 percent respectively, some 20 percent higher than for men on either continent.

Even in countries such as Egypt, where extensive government efforts are being made to encourage schooling and vocational training for women, local customs—in this instance the Muslim tradition—have stultified female participation in the economic system. Less than 5 percent of Egypt's women are economically "active," the lowest participation rate recorded by the ILO.

HABITAT

The Whole Earth Newsletter is initiating a photo-essay competition on the theme of the U.N.'s 1976 focus on problems of housing, "Habitat '76". Entrants are asked to supply photos and captions describing (a) existent housing conditions in any of the countries in which the UCBWM works (or a combination of several countries) or (b) examples of new housing efforts now being made. These essays should be related to a Biblical theme, such as "I had nowhere to lay my head". Prize: $100 worth of photo supplies.

The winning selection along with the two runners-up will be published in the May 1976 issue. All entries must be received by Feb. 28.

Compensation for all photographic, layout, and postal expenses will be provided for all those submitting entries.

We need camera-ready copy, for two continuous pages, total size 11" high, 17" wide. Photos shall not be broken in middle of the page.

A CURRENT BRIEF BIBLIOGRAPHY OF UN PUBLICATIONS ON WOMEN:

Women

Equality of Opportunity and Treatment for Women Workers (ILO, 1750 New York Ave. NW, Washington 20006, 1974, $5.95): Report identifies difficulties of promoting and achieving equality for women workers in both developed and developing areas of the world.

Integration of Women in Development by Ester Boserup & Christina Liljencrantz (UNDP, UN, New York 10017, 1975, free): How and why women's participation in development presents a special problem.

The Women of Today by Barbara Crossett (UNA, 345 E. 46 St., New York 10017, 1975, free): School Weekly supplement published by The New York Times reports on feminist groups and issues throughout the world.

The Role of Women in Rural Development (UN, New York 10017, E/CONF.66/BP/11, 1975, free): IWY Conference background paper prepared by FAO. It discusses negative attitudes of women in rural areas toward participation in the social, economic and political life of their country.

LATE NEWS FLASH!

MISSIONARIES EVACUATED FROM ANGOLA

On August 29, after 9 days of step-by-step evacuation from Dondi to Nova Lisboa, Angola, via Windhoek, Namibia, and Johannesburg, UCBWM missionary Rev. Joyce Myers arrived at 6:30 A.M. at Kennedy Airport in New York.

"We had all wanted to stay until independence in November," she told a staff briefing on the 16th Floor. "I had been due for furlough next month but had requested an extension of my term till March so I could be there for the independence celebrations. But the church told me and the United Church of Canada missionaries that they had decided we should take advantage of what would probably be the last possible opportunity to get a plane out before the evacuation of foreigners would cease."

She described the situation in Angola: "There is panic and demoralization everywhere." In the fighting between the rival liberation movements at least 10,000 have died. Hundreds of thousands are homeless. Refugees flee from place to place seeking to get away from the war zones. The mail, the telephone and telegraph have broken down. Many stores are closed. There is almost no gasoline or diesel fuel. "The total economy has broken down." Everywhere in the country there are control points manned by the different liberation movements, but there is no government in Angola to speak of. "Who the Portuguese will hand over to on November 11 is unknown."

The MPLA, supported by the Communists in Portugal, by the Soviet Union, Mozambique, and Cuba, has had resources of arms that UNITA (the dominant movement in Central Angola) and FNLA (supported by Zaire and-- some charge-- the U.S.A.) have not had. "They are just attacking everywhere. They have control of most areas."

One of the church leaders said to the missionaries: "We don't want you to leave, but-- like a farmer who makes provision for the future-- we want to put you in a 'silo' now so you can come back and help us when the war is over."

Joyce sees little hope of reconciliation, however. "The MPLA is rolling so fast. So many arms are coming in. MPLA knew it couldn't win in an election, so they decided to take over by force." Joyce fears that the church will suffer under MPLA rule, but "the church is giving a wonderful example of courage and faith." Its programs continue at the local level. People have a sense that they as individuals don't matter, so long as the church continues. "When you come back," she was told, "even if you don't find us here it doesn't matter-- just so the work goes on. If we die, we die in Christ. If we live, we live in Christ. Even if we die, we'll be proud to die in our own country."

Joyce is concerned about the need for relief of refugees. "The church universal has a responsibility for these hundreds of thousands of people."

In response to a question, she explained that each of the three liberation movements had a different geographical-- and, in some senses, tribal-- base. The Methodist Church, which has always had a geographical division within itself, is partly in the MPLA area and partly with FNLA. The Evangelical Church of Central Angola is largely supportive of UNITA.

One Canadian missionary, Dr. Burgess, has remained at the hospital at Dondi.

THE REV. BRUCE HANSEN, MISSIONARY SERVING AS YOUTH ADVISOR TO THE UNITED CHURCH OF CHRIST IN RHODESIA SINCE 1968, WAS DENIED AN EXTENSION OF HIS VISA TO STAY IN THE COUNTRY AND WAS FORCED TO LEAVE ON JUNE 15... NO REASON WAS GIVEN FOR THE REFUSAL, BUT IT IS SUSPECTED THAT THE SMITH REGIME IS RETALIATING FOR THE LARGE NUMBER OF BLACK YOUTH FROM THE MISSION AREA WHO HAVE CROSSED THE BORDER TO JOIN LIBERATION FORCES.

The Evolving Role Of Medical Care As A Legitimate Aspect Of Mission Work (Two) 1900-1975

By Guy E. Alling
(The Allings have been reassigned to Sierra Leone as of September.)

By 1904 the Committee on Missions felt the medical department of the work should be put on a recognized level with the evangelistic and educational. The Secretary of the Board in 1906, Dr. James Barton, wrote that "Christ was a missionary in general and a medical missionary in particular." He went on to say, "The value of medical missions has been so fully demonstrated that no word of proof or denomination is needed now." He felt that the treatment of the poor, as well as the rich, was in itself "an empathic demonstration to the people of the Christian view of the worth of man."

In 1910 Secretary Barton traced the changing role of the medical missionary from that of "an incident-- a missionary who also practiced medicine in the course of his evangelistic work." He traced this evolution with a division between the work of the preaching and teaching missionary and the missionary physician. He further talked of the evolution of the mission hospital and the development of the trained nurse. The following year he wrote that he felt the byproducts of medical mission work were training of men and women to become self-supporting medical practitioners, introduction of modern medical colleges, establishment by local governments of modern medical schools and introduction of modern sanitation methods.

It was during the early years of the 20th Century that the medical work of the American Board spread into what was now considered the public health field. District nursing schemes in Turkey, improved sanitation conditions in Ceylon, inoculations, educational campaigns, and starting dairy herds in China to provide milk for babies were some of the worldwide thrusts.

Dr. Mary F. Cushman at her outdoor clinic at Chilesso, Angola. Her leading helper, Sapungo (kneeling at her side), was trained by her and could do practically everything Dr. Cushman did. (1929)

In 1925 the American Board appointed its first Medical Secretary, Dr. Mark Hopkins Ward, a physician, to investigate the health of missionary appointees, oversee the health care of the missionaries and supervise the field medical work. The previous year a Board official had written,

"It is coming to be recognized that missionary effort must address itself to all human needs in such localities"; he also cited the need for community workers in urban areas and funds to get them established and promote their work. A 1921 article on medical missions said, "No part of the American Board's ministry is more widely appreciated or more influential than its hand of help for the prevention and relief of disease... The whole field of preventive medicine, of physical culture and instruction is not reflected in any statistics."

The report of the Laymen's Foreign Missions Inquiry in 1932 was critical of the use of medical work as a method of evangelization. This Commission was composed of representatives of several Protestant American foreign mission boards and was formed to study and evaluate mission work and make recommendations as to the extent to which missionary activities could be continued or changed. In the section on medical work, their third principle on religious activities in mission hospitals stated, "But the use of medical or other professional service as a direct means of making converts, or public services in wards and dispensaries from which patients cannot escape, is subtly coercive, and improper." The following year the American Board responded, "We heartily agreed with 'Rethinking Missions' in believing that the services of hospitals, schools, and other institutions are in themselves when done by men of truly Christian temper and carried out with faithfulness and efficiency, true expressions of the Christian spirit." It felt the spoken word of the Christian Gospel had its rightful place in all Christian institutions and must give large place to the word that expresses man's deepest experience and conviction as well as Christ-like deeds of service but added, "Nevertheless, we shall be increasingly careful to see that the institutions of the Board use no hint of compulsion in religious matters and give full respect to the sanctity of the personalities of those whom they are called to serve."

A wing of the Brokenshire Memorial Hospital in Davao, Philippines, as reconstructed after World War II. All of the buildings of the hospital except the nurses' dormitory burned in the Davao fire on February 10, 1964.

In a 1949 annual sermon to the American Board, the Executive Vice President said he felt they had reached the end of an era of "foreign missions." The following year he said the Board must provide personnel and funds to assist development of national churches and scholarships for training national leaders. During this period and since the Board's medical work has reflected these concepts.

Meanwhile the future role of medical work and the healing ministry was being appraised by many church people and medical workers around the world. A consultation of church leaders and medical missionaries was held in Tübingen, Germany, in 1964 where concepts of the healing ministry were promulgated that can be summarized as follows:

(1) The Christian Church has a specific task in the field of healing.

(2) The specific character of the Christian understanding of health and

healing arises from its place in the whole Christian belief about God's plan of salvation for mankind.

(3) The Christian ministry of healing belongs primarily to the congregation as a whole, and only in that context to those who are specially trained.

(4) The Christian ministry of healing as exercised by the Church is subject to Him who is the Lord and Head of the Church, and to the continuing guidance of the Holy Spirit.

An excerpt from the 1969 Annual Report of the UCBWM summarizes both their position and the current one:

Everywhere medical missions work is beset by rapid escalation of costs. Training of qualified nurses continues as one of the most important functions, with training of doctors being developed as rapidly as possible. For decades because of the obviousness of widespread illness, disease and accidents, the main thrust of mission medical work was in the direction of surgery and curative medicine. Now that the concept of scientific medicine is well established in areas formerly rejecting it, and in view of increasing world hunger and the population explosion, the thrust of the Board's work is being changed as rapidly as possible to preventive medicine, public health in its broadest sense, including nutrition and family planning. It is hoped that the new direction will give a strong lead to national churches and their doctors and nurses to go far beyond the legitimate activities of relieving pain to the even more important one of preventing it.

Again, the following year's Annual Report said:

The UCBWM has continued to study ways and means of gearing its medical work into the newer concepts of preventive health in line with the work of the Christian Medical Commission of the WCC and the Christian Medical Council of the NCC.

Finally, medical priorities as listed by Dr. David Stowe in the 1973 Annual Report continue this approach to medical work and show the directions in which the Board has moved in its 165-year history

(1) Emphasis on preventive, comprehensive and community health care.

(2) High priority on prenatal, infant and early childhood health care.

(3) High priority to family planning within the priority on child health.

(4) Full utilization of the exceptional opportunities for personal service in the healing ministries.

(5) Development of indigenous medical and para-medical personnel.

The 1974 caping ceremony of the first nursing class at Gaziantep Hospital in Turkey.

Guy Alling's Columbia University M.P.H. thesis on the history of UCBWM medical work is available on loan from the UCBWM library for those who wish to pursue this history in greater detail.

CHURCH RENEWAL - Learnings From The Church In The German Democratic Republic

The Rev. Ursula Radke, one of the team of visitors to the UCC in June from the Evangelical Church of the Union in the G.D.R., was asked to speak at Synod about what the church in the G.D.R. has learned from living in a Marxist socialist society.

I don't want to say what we have learned, I want to say what we are trying to learn. I will say it in four points.

First:
We have learned the age of Constantinople is over. This means: the church has surrendered its privileges, which-- we now have discovered-- hindered us to be the servants of God to his people today. When we believe in Jesus Christ, who frees us from fear for the future of the church, we may be able to concern ourselves completely to the people among whom we live and to whom we owe witness and service. The first Synod of Protestant Churches in the G.D.R. declared: We don't want to be the church alongside or in opposition to socialism, rather we want to be the church in socialism!

Second:
We learn that each Christian is important and responsible for witness and service in the world. And it is quite clear: this task cannot be fulfilled without the help of a community.

Third:
We are confronted in our daily lives with the Marxist-Leninist ideology. In order to witness and to be of service, the total church is seeking together to build a firm basis for its faith commitment. This means the total church sees itself engaged in a process of Christian education.

Fourth:
We are learning within the Christian churches to free each other for different ways of actualizing our faith in a socialist society. In this process we are learning to trust each other and not lose faith that each of us is committed to serving the Lord Jesus Christ.

So we discover the church as a learning community, and learning means for us not only knowledge but the changing of behavior.

Christian program popular in Japan

Miss Yukiko Suzuki (left) and the Rev. Kazuo Iehikawa respond to listeners' questions.

A recent survey in Aomori prefecture of northern Japan has shown that a Christian radio program ranks seventh in overall popularity even though Christians number only number 5,800 of a population of 1½ million.

The Aomori Broadcasing Company's study in this largely rural area says that all six programs ranking higher that 'Kokoro No Tomo' (Friend of the Heart) are news broadcasts or variety shows.

The program is heard from 10:30-10:40 p.m. weekdays and follows a disk jockey format. Some 100 post cards and letters arrive every week, mainly from young people who request music and suggest problems they would like discussed on the show.

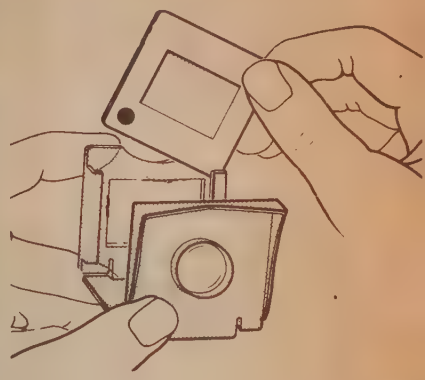
Typical problems expressed concern school life, love, getting along with family and the meaning of life and work.

'Kokoro No Tomo' ranks second in the evening program category. This means many teenagers are listening. But the survey also reveals that the program has strong response from men and women of all ages.

The program, also heard in southern Japan, is sponsored by the United Church of Christ (Kyodan), AVACO and cooperating North American churches. Mathew S. Ogawa, recently elected chairman of the WACC Asia-Pacific Regional Association, is chairman of the Joint Broadcasting Committee of Kyodan and AVACO Executive Director.

He feels that 'continuing requests for gift Bibles and Bible correspondence study indicate that "Kokoro No Tomo' is one effective way for the church to respond to the spiritual hunger of young people in Japan today.'

(The UCBWM in 1975, in addition to its grants through INTERMEDIA, is providing $3300 for radio evangelism in Japan.



TALC's low-cost slide viewer

TALC offers bargain

A slide viewer for US 25 cents? That's what Teaching Aids at Low Cost (TALC) is offering in its program to distribute teaching transparencies to developing countries.

Five of these hand viewers (pictured above) will be sent postage-free anywhere in the world for UK 50 pence (US$1.25). They can be used for full-frame or half-frame slides as well as for filmstrips.

TALC offers strips of 24 transparencies, with scripts, for UK 60 pence (US$1.50) sent anywhere in the world. Between 10,000 and 20,000 transparencies, mostly medically-oriented, are sent out each month.

Pre-recorded cassettes and some hardware are also available. For lists of slides, books and hardware, write TALC, Institute of Child Health, 30 Guilford St., London WC1N 1EH, England.

Why Have Indonesian Churches Grown So Dramatically In The Last Decade?

An address by the Rev. Michael Walker at a UCBWM dinner at General Synod.

CHRIST STILLS THE STORM
An original painting by
Mr. Ketut Lasia
of Bali, Indonesia

Many of you have heard that churches in Indonesia have experienced some dramatic increases in membership within the past ten years. Although the following figures are not precise, they will give you some idea of what is meant by dramatic:

-- the membership of the Karo Batak Church on the island of Sumatra increased from approximately 20,000 in 1965 to 100,000 today;

-- the church of East Java increased in membership from 60,000 in 1965 to 135,000 today;

-- the church in Timor grew from 300,000 members to 600,000 members in the same time period;

-- while in Borneo the Evangelical Church of Kalimantan has not experienced such dramatic growth, nevertheless their membership increased from approximately 68,000 in 1965 to 100,000 in 1975;

-- the church in Minahasa, North Sulawesi, did not see great increases either. However, that area was already 75%-80% Christian.

So, the statistics reveal rapid growth. The question, then, is what have the churches of Indonesia learned from this past decade of growth. Why this sudden, dramatic increase?

First of all, one very important reason for the increases (but not the only one) was the decision of the Sukarno government that the State give recognition to the four major religions (Buddhism, Christianity, Islam and Hinduism) but not recognize animism as a religion. For this reason, many animists in Timor, Sumatra, Kalimantan and other islands have turned and continue to turn to the recognized faiths, many to Christianity.

Secondly, related to the first point, another important reason for the increases in the church would be the events surrounding what is called the "September 30 Movement" in 1965. At that time the United States was getting involved deeply in Viet Nam. Because our attentions were turned to that country, we were not acutely aware of the events of catastrophic proportions which were taking place in Indonesia. On September 30 - October 1 the Communists in Indonesia attempted a coup against the State. It failed and in the

aftermath of that attempt, 250,000 Communists, Communist sympathizers, or alleged Communists were killed. Out of fear of being killed or imprisoned, many people turned to Christianity, atheism not being acceptable in the State. However, the churches in Java took a visible, vocal position against the mass murder of Communists. This attitude of justice under the law appealed to many Muslims, and for that reason, too, many have come to the Christian Church.

A third reason for rapid growth in the churches has been what might be called a cultural one, particularly in the churches in Sumatra. There the number of Christians increased not only because of individuals who turned to Christianity, but especially because whole villages, after the making of a tribal decision, were baptized at one time.

Fourth, more positively, increases also have been the result of a strong lay effort, particularly in East Java and Timor. Lay leadership has long been strong in Indonesia, especially since, during the Japanese occupation in the '40's, all foreign missionaries were sent home or incarcerated. The Indonesians were forced to rely on themselves.

Surely there are other reasons besides these mentioned. However, it seems that the dramatic increases in members have not really been the result of any widespread, intensive, traditional style of evangelism; neither have they been caused by any great effort on the part of missionaries from abroad. Rather, through all those mundane things-- cultural distinctiveness, fear, state policy-- and through the Christian witness of lay and clergy alike, the Spirit was moving among the churches in Indonesia, calling people to Christ.

PLAN YOUR FEEDBACK FROM NAIROBI NOW!

The Inter-Agency Staff Team on Evangelism of the UCC, concerned to see the global dimensions of the faith break in upon the consciousness of UCC members, has taken the bull by the horns and written the 10 members, and 2 consultants, of the UCC delegation to the 5th Assembly of the World Council of Churches in Nairobi to ask, "Will you, upon your return in December, be willing to share your experiences with congregations, associations, state conferences, and other groups throughout the winter and spring?"

All the replies which came back were positive. So go to it! Here is a list of the delegation. Book them now!

Dr. John Bryant
School of Public Health
600 West 168th Street
New York, N.Y. 10032

The Rev. Robert V. Moss
297 Park Avenue South
New York, N.Y. 10010

The Rev. Richard C. Norberg
225 Tilton Avenue
San Mateo, Calif. 94401

Mr. Mark Robinson
215 Herrick Rd., Box 215
Newton Centre, Mass. 02159

Mrs. Julia Estrella
2334 Jefferson St.
Berkeley, Calif. 94703

Ms. Jean Fairfax
404 South Ninth St.
Philadelphia, Penn. 19147

Mr. Irwin Smallwood
1213 Alderman Drive
Greensboro, N.C. 27408

Dr. Edward A. Powers
287 Park Avenue South
New York, N.Y. 10010

Mr. Albert Price
2505 Goliad Street
Beaumont, Texas 77701

The Rev. David M. Stowe
UCBWM
475 Riverside Drive
New York, N.Y. 10027

Mrs. Margery Weed
42 Waterside Lane
W. Hartford, Conn. 06107

The Rev. David G. Colwell
1217 Sixth Avenue
Seattle, Wash. 98101

World Hunger Action Update

The 10th General Synod of the United Church of Christ, meeting in Minneapolis June 27 - July 1, voted world hunger Priority #3 for the next biennium....

The Synod also adopted the Pronouncement and Action Program sent to it by the Hunger Task Force....

A new Hunger Fund was created. To it will be assigned all monies coming from Conferences or Churches designated for "hunger" and not earmarked for a specific instrumentality or project. This fund will pay for special efforts to educate our constituency on hunger concerns and coordinate the hunger priority and certain approved ecumenical hunger efforts. Beyond that, monies received will be allocated by the Executive Council to hunger programs and projects....

An Inter-Agency Staff Working Group on World Hunger was created with Larry Schulz as Chairperson and Shirley Greene as Coordinator. It will meet monthly....

Six regional consultations are being held on world hunger in September and October....

The Interreligious Taskforce on U.S. Food Policy says...

CONTACT YOUR REPRESENTATIVE AND SENATORS NOW!

This is a crucial time in the Congress's actions on development aid. Well-meaning congresspersons need constituency support.

H.R. 9005 has proposed (a) increased funds for international development assistance; (b) separating economic from military aid. Urge your representative to vote for this bill and to oppose attempts to reduce the funds or to reunite economic and military aid.

The Senate Foreign Relations Committee will probably report out its bill by late September. Urge your senator to support increased development aid separate from military aid.

And, while your pen is out, write a letter to your local paper as well!

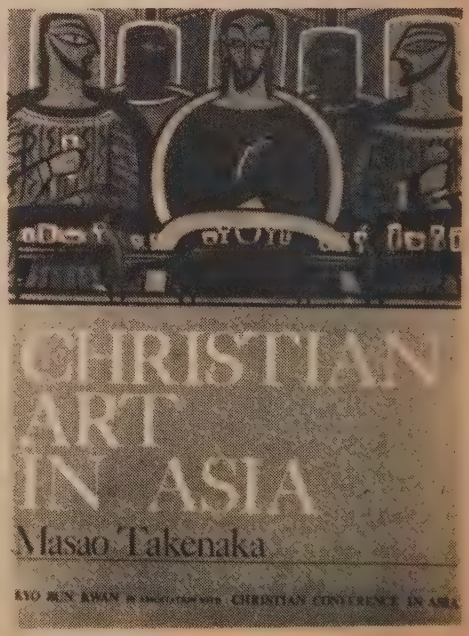
LOOKING FOR A CHRISTMAS GIFT?

CHRISTIAN ART IN ASIA
Edited by Masao Takenaka

This gift book contains pictures of 120 art works, 58 in color, by 108 Asian artists representing 18 countries. The artists speak vividly of their interpretation of Christianity through an Asian context. This book is an excellent introduction to Asian art.

Christian Art in Asia will make a meaningful Christmas present. Order now -- our supply is limited. Send a check or money order for $10.00 to:

United Church Board for World Ministries
16th Floor, 475 Riverside Dr.
New York, New York 10027



MEMO

THE UNITED CHURCH BOARD FOR WORLD MINISTRIES
475 RIVERSIDE DRIVE • NEW YORK, NEW YORK 10027

To: WHOM IT MAY CONCERN

From: Alfred C. Bartholomew Date June 1975

Subject: RESETTLING an INDOCHINESE FAMILY

When a congregation decides to resettle a refugee family from Indochina, they should be willing to secure:

1. Housing
2. A job for at least one wage earner

The congregation should be willing to provide, under the caption - "Tender Loving Care:"

1. Funds for rent and groceries until the first pay check.
2. Simple furniture and appointments for the housing.
3. Willingness to stand with the family until they have made the adjustments to American living.

The procedure is as follows:

1. Secure the commitment of the congregation.
2. Discover what kind of jobs might be available or the willingness of an employer to employ when the family arrives.
3. Have several leads on housing.
4. Communicate with the Service Division of the UCBWM
   Miss Elfriede Kohl
   475 Riverside Drive, N.Y., N.Y. 10027
   Telephone: 212-870-2701
5. Please give the following information to her:
   a. The size of the family which can be accommodated.
   b. The job category: farmer, doctor, bench worker, teacher, mechanic, clerical worker,etc.
   c. How soon you will accept a family.
   d. Name, address, phone of church, pastor, and one other responsible person.

When all this is done, we will notify Church World Service who will telex the information to the nearest Camp where an attempt will be made to match. They will provide us with basic information which we will pass on to you. If you agree, final arrangements for travel and reception by you will be made through the Camp to you.

There are many places where the process hits a snag. We are not able to predict at the outset how long it will take from initiation of the process to the fulfillment.

This whole effort is a partnership in Christian compassion. We are delighted to be your servants as you commit yourselves to responding: "I was a stranger and you took me in."

God bless!

ACB:mg

What Good Are Those Church Pronouncements Anyway

Many pewholders squawk when they read in the papers that General Synod has made another pronouncement on a social issue. "Why can't we leave politics to the politicians?" they ask.

Not all politicians agree. In June, the Tenth General Synod adopted an unprecedented pronouncement on The Role of Transnational Business in Mass Economic Development. This hundred-line Synod statement grew out of nine months of careful research and debate by a Working Group commissioned to produce a report on this issue for the General Synod. Some two hundred congregations sent in comments.

On July 25, Senator Frank Church, chairman of the Senate Sub-Committee on Multinational Corporations , introduced the Pronouncement into the Congressional Record, saying:

"The work of the United Church in this area will do much to remind Americans that there is a moral component to American foreign policy and that as citizens we should include moral values in our business dealings. Too much of our foreign policy over the last generation has ignored this ethical component and the time for its renewal is ripe. The men and women of the church who worked on these documents deserve great praise for their effort... The working group consisted of members with broad expertise in the dealings of multinational corporations... company people, labor leaders, government officials, as well as churchmen... I urge everybody with an interest in the subject of multinational corporations to read the Pronouncement and the Working Group Report with care."

By mid-September, Senator Church's office had sent out more than 82,000 reprints of the Pronouncement and his introduction, and another 18,000 copies were made available for further distribution by the UCBWM. Individual copies of the Pronouncement can be secured for 15¢; orders of 50 or more will be billed at 10¢ a copy. The 73-page Working Grou Report is available at 55¢ a single copy, 50 or more copies at 40¢. Write: World Issues Office, UCBWM, 475 Riversid Drive, New York, N. Y. 10027. Kindly accompany orders with payment.

BOARD OPPOSES EXCLUSION OF NATIONS FROM U.N.

On August 12, a public letter in favor of the principle of universality in United Nations membership was sent to President Gerald Ford by the three top officers of the UCBWM--Elnora B. Walcott, David M. Stowe, and Albert C. Pryor. The UCBWM Executive Committee felt that the United Church Board for World Ministries should re-emphasize this commitment that was first expressed in church testimony at the 1945 San Francisco Assembly at which the United Nations was born: all nations should be eligible for membership.

On this basic principle, the UCBWM letter opposes "current efforts to exclude any member government from the United Nations, or to suspend its participation in any unit or specialized agency of the UN," stating that campaigns to unseat the Republic of South Africa and the State of Israel "deny the central meaning of the United Nations." The letter likewise opposes proposals to bar the UN door to new nation-states that fulfill the formal requirements for membership, criticizing Chinese and Soviet action to block the admission of South Korea and calling upon the USA to withdraw its veto of the applications for admission filed by the two Viet Nams.

A NEW VIETNAM??

Will there be a Panamanian Vietnam?

Not if North Americans take action now to insist that our government negotiate a new treaty with Panama.

The old 1903 treaty granted the United States "in perpetuity" rights equivalent to sovereignty over a tenile strip dividing the country in two. The U.S. is the only country in the world exercising perpetual extra-territoriality on the soil of another country.

Alejandro Orfila, Secretary General of the Organization of American States, said on Meet the Press, July 28, that the Panama Canal treaty is "the most important issue we have in the hemisphere today."

As the new session of Congress gets underway, you can be involved:

(1) Be alert to news about the Panama treaty negotiations and especially what is going on in the Senate.

(2) Tell your senators that you support the negotiation of a new treaty with Panama.

(3) Tell your Senators to oppose encumbering amendments which would interrupt the process of negotiation.

On June 26 an amendment was passed in the House of Representatives prohibiting the use of any funds "for the purpose of negotiating the surrender or relinquishment of any U.S. rights in the Panama Canal Zone." If the Senate should pass a similar impeding amendment, the U.S. would face the fury of Latin America and in fact the Panama Canal would be less secure.

Remember, the Senate will have the right and duty to vote on the ratification of the new treaty. We are not urging the Senate to approve whatever treaty may be negotiatied, but we are recognizing the urgency of negotiating a new treaty.

Write to your Senators today. If you want more information, write to the Latin America Office, UCBWM.

POVERTY: LATIN VS. YANKEE

Leroy Calbom, minister of Westminster Church, Spokane (and a UCBWM Director), just returned from a sabbatical. Here are some of his first reflections:

What an exhilarating, spiritual and educational experience... --six weeks in Mexico, Honduras, Belize (British Honduras), and Costa Rica.

There are so many impressions, observations, and insights which we want to share...

The shocking difference between the rich and poor haunts me.... We now have indelibly written upon our hearts what we have known in our minds. Hunger has a face. Poverty has a name.

Yet, there is a curious sense in which we have reflected upon a different sort of poverty in America, especially in the church. The vitality of faith we encountered was a revelation. In Mexico, major church leadership in the national Congregational Church is in the hands of highly capable, theologically trained young people in their 30's.

Our first Sunday service in Honduras witnessed the baptism of 29 persons who were truly excited about becoming Christians. In one situation after another we found people whose faith was profoundly personal and at the same time strongly social. Bible study is not an option but a disciplined necessity. Social ministry is the unavoidable outgrowth of discipleship.

As fellow Christians we have a ministry one to another in this world God has entrusted to us. The scale measuring "rich" and "poor" requires careful scrutiny. Perhaps no one can understand his/her wealth or poverty without the help of others and the eyes of faith.

OPINION...

JESUS CHRIST FREES AND UNITES

To be involved in the active creation of freedom may also result, at the same time, in some forms of disunity. For when we call for the kind of freedom that Christ would deliver to all the world's people, this would also mean the creation of more adequate systems of distributive justice.

This would in turn call for redistribution of the quality of life so that all may have life and have it more abundantly, and that all may have freedom--both freedom from want and freedom for opportunity.

To call for this kind of freedom to the extent that Christians become involved in its creation would bring about also-- if history informs us at all-- some degree of disunity, since justice for freedom requires that those who have need to divest themselves in favor of those who have not.

As an observer of the institutional church around the world, I believe that there are certain sociological realities of life that mitigate against distributive justice as a priority of the church. I am convinced that the social sources of commitment to the institutional church are in diametric opposition to the justice and freedom that the gospel requires. Local churches find themselves unable to act freely on these mandates of the gospel because involvement in the local church is motivated not out of a concern for the social mandate of the gospel, but out of more narrow and personal needs.

I urge that General Synod rise, in the name of Christ, above sociological limitations and become an expression of both a call for freedom for all people, locally and worldwide, resulting in action, and unity in that call.

Anthony Carter
UCBWM Missionary, Tokyo

"NO. 1--BUT IN A MINORITY"

John A. Scali, the former U.S. representative to the U.N., recognized in a address at the close of the 29th General Assembly in December 1974 that the U.S. now finds itself in a minority in that world forum. Scali complained of "the tyranny of the majority".

Daniel P. Moynihan started his representation of the U.S. on August 11, 1975 by taking the minority action of casting two vetoes to keep the two Vietnams out of the world body.

September 1-12 the Seventh Special Session of the U.N. meets to consider the "Charter of Economic Rights and Duties of States" which was passed last December by 120 to 6 -- with the U.S. in the minority. Immediately following the Special Session, the 30th General Assembly convenes to continue wrestling with the fact stated by John Scali that "real power relationships" have changed in the world.

In a speech in Milwaukee July 14, 1975, Secretary Kissinger stated the imperative that "ways must be found for power and responsibility in the Assembly and in the specialized agencies to be more accurately reflective of the realities of the world".

One of these realities was reflecte by a Soviet official in Moscow last yea when he said that the more power the superpowers acquire, the less influence and control they seem to have. (p. 18, Dept. of State Special Report No. 17, July, 1975).

As we follow the precedings of the U.N. this fall, let us participate in the process of defining the new realiti in the world and of finding our nation' role in the ambiguous situation in which our political leaders tell us at the sa time that we are No. 1 in the world and that we occupy a minority position.

Lawrence W. Henderson
Regional Secretary

REPRESSION AND SELFHOOD

Talks to settle the constitutional deadlock between Ian Smith, Prime Minister of Rhodesia, and A.N.C. black nationalist leaders broke down August 26. Mr. Smith left the meetings and returned to Rhodesia and accused the black leaders of saboutaging the meeting. Mr. Smith wanted additional meetings held inside Rhodesia, which meant the important black leaders could not attend for fear of being arrested. Mr. Smith refused to grant amnesty to them for the meetings.

It looks as if the fighting will intensify. Black students in schools close to the Mozambique border, such as Mt. Silinda, have left school by the hundreds to join the Liberation Army.

After the breakdown of the talks Mr. Smith announced publicly that he would meet with the conservative Council of Chiefs (who are paid by the govt.) and other like-minded blacks in Rhodesia to seek a settlement; but he was immediately rebuffed by all 16 black members of Parliament who said that the A.N.C. is "the true voice of the African people."

There are tragic days ahead involving war and suffering, which will affect our missionaries there. Most of them are committed to the African cause of freedom. Remember the church and people of Rhodesia in your prayers.

Chester L. Marcus
Regional Secretary

book review

New Hope for the Hungry?, by Larry Minear, Friendship Press, N.Y., 1975, $1.95.

Is there, in 1975, new hope for the world's hungry people? For people of good will that very real question must have an affirmative answer. So writes Larry Minear in a small book whose title asks the pertinent question, "New Hope for the Hungry?"

Mr. Minear has useful experience from which to take a broad look at world hunger. He has worked in the domestic anti-poverty field and in the refugee resettlement program in Africa. He serves as a consultant to Church World Service and Lutheran World Relief, representing them at the UN and in Washington in discussions on food policy. In that capacity he participated in the World Food Conference in Rome.

Whether one is beginning the study of the hunger issue or has read from sources with differing points of view the book renders a valuable service in bringing together the many facets of the problem so that one views them in perspective.

The volume begins with factual material on who are the hungry and why. The causes are considered both as to recent events which have affected world food production and distribution but, more importantly, as to basic causes. A chart showing the interaction of 32 factors which affect food production gives a graphic picture of the complexity of the problem, effectively laying to rest any argument that the issue is one or two-dimensional or that the solution is simple.

A first-hand report of the World Food Conference is included. In assessing its work Mr. Minear writes, in part, "The world has tken the measure of the hunger crises. It has begun to weave a multi-faceted world food policy based on a careful division of labor among the participants. Integrated rural development is at the center.... A system of world food security has been devised, along with measures for global nutritional surveillance..." The plans are essentially adequate. What happens to them depends on people acting through international agencies, governments, churches and voluntary agencies, and as individuals.

In the final chapter the author describes several different kinds of projects that have been undertaken by a variety of governmental and private groups. Included also are the sources used by the author and a list of other resources. Thus this brief treatise becomes a valuable tool for churches as the denomination undertakes the hunger program mandated by General Synod. It is easily divided into topics for discussion. Six charts have excellent informational content. It is specific in answering the question, "What can I/we do?"

Although Mr. Minear writes of the hope for the hungry in a positive, hopeful light, he leaves no doubt that there are many darker sightings of the future. Knowing how easily Christians sometimes turn away from grevious problems he reminds us that plans, however good, do not solve problems, that people do. It is to challenge our wills to understand and then to solve the problem of world hunger that the book is written.

Harriet McGeehan
Director, UCBWM

"EVANGELISM IN INDIA"

A 58-minute cassette prepared by the Office of Communication for Evangelism Consultant Al Krass out of recordings made during his visit to India is now available.

It contains songs, interviews, and comments by Indian Christian leaders on the subject of evangelism. Major segments include interviews with Hindu convert Paul Sudhakar on "A New Hindu Christology" (some sections of which were published in the June Beautiful Feet) and with Rajendra Sail of the Gass Memorial Center on "Evangelism as Consciousness Raising".

Send $5.00 to: Evangelism Office, UCBWM, 16th Floor, 475 Riverside Drive, New York, New York 10027.

INNOVATIVE LITURGY BUFFS, TAKE NOTE!

The most recent issue of RISK (Vol. ii, No. 2-3, 1975) is a worship book, beautifully illustrated and sensitively done, for the Fifth Assembly of the World Council of Churches.

It can be ordered, for $2.00, from: WCC, Room 439, 475 Riverside Drive, New York, New York 10027.

BOOKS FOR DEBRECEN SEMINARY, HUNGARY

A reader who saw "Czechoslovakia--Christ and the Powers" (Vol. V, No. 2) reports that the Hungarian Protestant Seminary at Debrecen (the oldest Reformed Seminary in Europe) needs English and German language books on theology, history, archaelogy, etc. The Seminary receives no money or permits for purchasing foreign publications and the church is not allowed to print books, since printing is a state monolopy.

Books should be sent in small parcels, not more than 12 at one mailing, to:

Debreceni Kollegium
Nagykonyvter
DEBRECEN
Kalvin ter. 17
HUNGARY

The reader reports that all such parcels he has sent have indeed reached their destination.

LETTERS TO THE EDITOR

I wonder about your equating of what's wrong with our economy with "the market principle." (See W.E.N., Vol. 2, "Jesus Christ Frees and Unites and the Present Mood of American Christians".) The way I see it, what's wrong with our economy is that the market principle is not allowed to operate as theory says it should. What's wrong is that transnational corporate monopolies engage in practices which distort the market, prevent it from operating in any real sense. The market, for me, is the principle of democracy in the economic sphere. Legislation and policy should seek to structure the market in such a way that freedom to buy and sell is maximized-- this freedom not being merely abstract, but including a certain level of guaranteed income to everyone in the society. What the preachers of free enterprise have left out in the past is the freedom to buy-- purchasing power on the part of individuals.

If you throw out the market, you are also throwing out pluralism, cultural diversity, and, ultimately, democracy, all of which are high priorities for me.

I also think that the operation of the market is the one at least approximately democratic way to make the changeover from automobiles and planned obsolescence to a more rational, ecologically sound economy.

But maybe I'm misunderstanding you.

Jeff Utter, New York

Mr. Krass replies: My statement was unnecessarily ambiguous when I wrote of the need to seek alternatives to "an economy structured on the market principle". I meant totally structured on the principle of a free market. Leading voices in our society are once again calling for an Adam Smithian type of faith in markets as self-regulating devices for the production and distribution of goods and services. I am calling for an economy based not on such naive faith in the self-regulating power of unbridled cupidity but for one in which all citizens have a share in determining what role the market is to have and how it is to be regulated for the common good through democratic planning.

It may be unfair, but it is a fact that in UN circles many believe that the U.S. no longer cares about the UN or about the problems which beset most of its members. The unhappy tone of our relations with the Third World is a major element in the "automatic majority" which we see so often (though not invariably) lined up against us. As I tried to suggest in a recent letter to Time, we must be seen to care about the problems which are literally life or death to so many other nations. Then we can reasonably hope for their cooperation on questions which are vital to us.

We who have been trying to "explain the UN" to fellow Americans know that it is not easy... Ignoranc and prejudice are not attributes confined to other nations.... U.S. policies have to take account of attidues within this country, and... U.S. opinions about the UN are often based on misunderstanding and unrealistic expectations. We thus must give top priority to the development of enlightened, far-sighted attitudes on world affairs...

If we can encourage popular support for forward-looking policies, there are many in Congress and in the Executive Branch who will be glad to listen. Many of them agree privately and are even saying publicly, that a much enhanced U.S. role in the UN is in our national interest. But, they ask, where is the evidence that the American people agree? Where are the letters to us or to our hometown newspapers? Where are the visitors and the phone calls?

James F. Leonard, Pres.
UN Association of the
United States of America

Editor's Note: The United Nations Association of the USA, 345 East 46th St., New York, N.Y. 10017, is a membership organization. Annual dues are $10 individual, $15 family, and subscriptions to the Association's informative magazine, the inter dependent, are $4 per year.

I just received the summer 1975 "Whole Earth Newsletter". I want to thank you once more for that issue which is, I think, one of the best pieces of Development Education which has come across my desk. I do not have to tell you how much printed matter goes over my desk and how outstanding I find your Newsletter.... together with the Post American, it is the spiritually most stimulating material I am receiving.

I read with great interest the message on page 2 and I feel that I must share with you recent discussions which some of us had with the Chairmen and Managing Directors of European-based transnational corporations. I think it was a shock to them when some of us said that after all the Christian Church had a much longer experience as transnational enterprise than those companies represented at the meeting. We tried to reason with them that we have learnt something from the past. In this respect we discussed the issue which you bring up of Western Protestant missions having served as powerful and effective brokers of Western science and Western morals.

We could say to them that bringing to people the Gospel of Jesus Christ was in any case a blessing, but some of the additional values and customs which we brought them might stand heavily under criticism today. We challenged them that they as multinationals were exporting today technologies and consumer society concepts into the same developing countries, in their case not at all looking at spiritual values, but only at their own profits, without thinking of the damages they are causing. Most of those present were annoyed and disturbed, but could not return to their desks without giving some consideration to the things heard.

Luiz Carlos Weil
World Council of Churches

The Summer issue of WEN is most interesting. We appreciate it and trust it will continue to be issued.

On page 16 of the same issue is an article with the title "Poverty". Its writer is not indicated (Ed: The name of the author, Paul Flucke, was unfortunately omitted). The article brought to mind another beggar, also in San Pedro Sula.

Our beggar came to the mission compound for funds for some days. The poor man was badly crippled due to having been attacked, while in bed, by an enemy.

What can I do? the poor man asked, when we suggested work. We suggested a simple job, picking up paper on our lawns. We said we will provide you with a stick, with a sharp nail in one end, a burlap bag to fasten on your belt, to receive the paper. The job was accepted. After some weeks the man began to improve, the daily walking about, the picking up of scraps, loosened his muscles and best of all he now was again a human being, not just a street beggar.

After some months our friend asked if he could chop our firewood. That made him even more free in his movements and his wages increased as he worked more hours. People looked at the former beggar and were surprised.

Finally the authorities at the Roman Catholic cathedral, under construction, asked our friend if he would accept a position as night watchman, in the same construction. There his wages were very much increased and our friend put on new clothing and a daily smile.

Harold N. Auler, Sr.
Penny Farms, Florida

I have just received and read the Summer 1975 issue of Whole Earth Newsletter.

I simply want to write and say how valuable I find the information you provide therein. It is a most helpful tool for use in interpreting the work of the Board to the congregation. There are many items easily adaptable for a moment of concern during worship; items that humanize the story as well as proclaim the good news.

John W. Wilson
Westfield, New Jersey

I write in response to the Symposium on Education (Summer 1975). I agree completely with Ken Frank and Dick Riesz when they say: radical change cannot be forced on anyone successfully, and there is need for people who can be involved personally with students, not confined to a classroom situation; or, if restricted to the classroom, being able to open things up a bit to real ethical and moral issues wherever possible.

Here in Turkey, the chief contribution that a foreign teacher can make is, in my opinion, to drop the authoritarian approach to students that is traditional in this country and be open and receptive to their questions, their ideas, their hope, and even their criticisms....

Committees, commissions, symposiums all have their uses. But in the end it is the daily person to person contact that is going to make the difference, that will do most to transform vision into specific reality.

Don Abbott, Tarsus, Turkey

Chronicle

NEW APPOINTMENTS

ECUADOR

Eugene and Helen Braun have been appointed as Affiliates for an indefinite period of time. Eugene is a consultant in organization development and training and project evaluation, and Helen is the medical officer for the Peace Corps volunteers in Ecuador. They have been there for 20 years, first with UAIM, then AID, and the Peace Corps before their present positions.

INDIA

Bob and Priscilla King have been appointed for three years to work at Kodaikanal School. Priscilla is an elementary teacher and Bob will serve as Vice-Principal.

A. Elizabeth McClure is an Associate for two years. She is the residence director at the Woodstock School.

INDONESIA

Barbara Jean Ekstrom and Peggy Sue Guedet, both from Rockland, Illinois, are serving as volunteers for a year while working in the field of Christian Education at the Gereja Kristen Protestan di Bali on the island of Bali.

IRAN

Eleanor Hayes has been appointed as an Affiliate for two years while she serves as director of the School of Nursing, Azarabadegan University, in Tabriz.

JAPAN

Regina J. Garlick is serving for three years as an English teacher at Kobe College in Nishinomiya.

PHILIPPINES

Mildred M. Kirsch has been appointed as a volunteer for a year while she serves as a remedial teacher at Dansalan College.

SOUTH AFRICA

Carol Ann Garn has been appointed for five years to teach math at Inanda Seminary in Durban. Carol previously served at Inanda from 1965-1971.

SRI LANKA

Bradford and Jean Abernathy are serving as volunteers for a year at the Bible House in Columbo. Jean is working with women's groups and family counseling, and Bradford is serving as pastor and lecturer. He previously was chaplain of Rutgers University and Jean was a lecturer in family relations at Douglass College.

THAILAND

Yoshichika Yamashita has been appointed as an International Associate for three years while he serves as the chaplain of Payap College in Chiang Mai. Mr. Yamashita previously was assistant pastor of the International Christian University Church in Tokyo.

TURKEY

Marian Clough is a Near East Associate for three years as she serves as a contract teacher of English at the Izmir American School for Girls. Marian was teaching in Wallingford, Conn.

Our Personnel Office has recruited nine teachers for contract positions with the Board-related schools in Turkey. In addition to Marian Clough they are:

For Izmir: Marc Richter (El Dorado, Ks., biology), Lawrence Greene (Minneapolis, math), Sharon Claus (Southgate, Mich., P.E.), Cynthia Holt (Hanover, Pa., P.E.), Darlene Bruesewitz (Milwaukee, English).

For Tarsus: Bruce Remington (Bay City, Mich., math), Kenneth Arnold (Greeley, Col., English), Stephen Coe, (Boston, English).

U.S.A.

Haruyoshi and Sumio Fujimoto are working with the Susquehanna Association of the New York Conference for a year as International Associates.

REAPPOINTMENTS

GHANA

Bob and Nelda Thelin for a third term of three years. They will resume their team ministry in agriculture and community development.

INDIA

Michael and Ruth Lockwood for a third three year term. Mike will continue as instructor of philosophy at Madras Christian College.

INDONESIA

Walter and Beverly Snowa for a second term of four years with assignment to the Timor Evangelical Christian Church.

JAPAN

Ronald and Jean Fujiyoshi for a three year term working with the Kansai Urban Industrial Movement in Japan.

SIERRA LEONE

Guy and Barbara Alling have been reassigned to Sierra Leone. Guy wil be helping to set up a new hospital association. Barbara served as Missionary-in-Residence in the UCBWM office during their furlough year.

TURKEY

Jim and Carol Boal have been reappointed for a second five year term. Jim teaches general science and biology, and Carol is the nurse at Tarsus American School.

Fay Linder for a five year term teaching physical education at the Uskudar American Academy for Girls.

FURLOUGHS

Margaret Garner (Japan) for two months in July. Eric and Pat Gass have returned to India after a 3½ month furlough. Martha Millett has returned to Turkey following an eight month furlough while she served as missionary-in-residence an at the Near East desk in the UCBWM office.

Alice Moreira (Angola) for six month to be spent in Portugal. Wallace an Ruth Robeson (Turkey) for two month in July. Mark and Virginia Thelin (Taiwan) for 12 months beginning in July. Ginny will be completing her masters degree in urban planning.

Howard and Marjorie Trumbull (Botswana) in May for six months. Lloyd and Maisie Van Vactor (Philippines) in July for a year. Lloyd will be serving as missionry-in-residence and taking over some of the responsibilities of Neill Richards in the Personnel Office while Neill is in Ghana for a sabbatical year.

LEAVE OF ABSENCE

David and Grace Rubenstein have accepted a position as housé-parents at the Hoffman Home for Children in Littlestown, Penn. They have served in South Africa and Zambia since 1947.

COMPLETION OF SERVICE

HONDURAS

Joel and Hillary Fine were volunteers for three weeks in July while Joel served as a dentist at the Pinalejo Clinic.

Deborah Stephens volunteered her services for ten weeks as an English teacher at the Evangelical Institute in San Pedro Sula.

RHODESIA

Bruce A. Hansen completed his term in June. Bruce served as the chaplain of the Chikore Secondary School and worked with youth throughout Gazaland since 1968.

TANZANIA

William Griffin served as a volunteer doctor for one month at the Kilimanjaro Medical Center.

DEATHS

Hazel M. Atwood, a former missionary in China and India (1921-1958), died on July 16, 1975, in Claremont, California, at the age of 84.

Miss Atwood, a registered nurse, was a teacher, principal, and superintendent of nursing schools in Foochow, Madurai, and Wai.

Miss Atwood is survived by a niece, Mrs. C. F. Spangler (Route 3, Box 48, Ft. Atkinson, Wisc. 53538), and a nephew, Roy C. Atwood (RFD 1, Grand Ridge, Ill. 61325).

Alice Elizabeth Cary, a former missionary in Japan (1915-1945), died July 8, 1975, in Claremont, Calif. at the age of 85.

Miss Cary worked at the Yodogawa Neighborhood House in Osaka, and during World War II she served as associate to the minister of the Church of the Crossroads in Honolulu.

Miss Cary was elected Associate Secretary of the Foreign Department of the American Board and worked in Boston until her ret rement in 1958.

Surviving are four nieces, Mary Alice Shepard (Izmir Amerikan Kiz Lisesi, Goztepe, Izmir, Turkey), Martha Powell (8741 Santa Fe Drive, Denver, Col. 80221), Helen Nocke (4801 E. 18th Ave., Denver, Col. 80220), and Ellen Sneddon (P.O. Box 447, Pilot Hill, Ca. 95664); and three nephews, Otis Cary (Amherst House, Doshisha Univ., Kamikyo-ku, Kyoto 602, Japan), Paul Cary (P.O. Box 8, Alhambra, Ca. 91802), and George Cary (P.O. Box 49, Colorna, Ca. 95613).

Gladwyn Murray Childs, a former missionary in Angola (1924-1966), died July 22, 1975 in Seattle, Wash., at the age of 78.

Dr. Childs was stationed for 22 years at Dondi where he was in charge of religious education and served as Principal of Currie Institute. He later served at Nova Lisboa where he supervised the new hostel and administered the scholarship program for the mission. Dr. Childs finished his term in Portugal working as interim secretary for the Liga Evangelica Missionaria.

Dr. Childs published a book, Umbundu Kinship and Character, and made noteworthy contributions toward translation of the Bible into the Umbundu language.

Surviving is his wife, Marguerite (Hilltop House, 1005 Terrace St., Seattle, Wash. 98104), and two daughters, Elaine Gowell (1211 E. Boston St., Seattle 98102) and Eleanor Lorenz (748 St. Mary's Lane, Marietta, Ga. 30060).

Mrs. James F. English, a former member of the Prudential Committee of the ABCFM and an Honorary Member of the UCBWM, died on June 27, 1975.

Frank L. Fesperman, a former missionary to Japan (1919-1942), died May 10, 1975 in St. Louis, Missouri, at the age of 80.

Mr. Fesperman was appointed to do evangelistic work in Sendai and other communities in Japan. He worked in the office of the Commission of World Service from 1944-1950 and then served as pastor of the First Reformed Japanese Congregation in San Francisco until 1954. He served churches in Virginia and Maryland until his retirement.

Mr. Fesperman is survived by a daughter, Mrs. Richard Wessel (1969 Sunny Drive, Kirkwood, Missouri 63122).

Roger Prescott Green, a former missionary in Turkey (1970-1972), died June 10, 1975, in Colorado at the age of 68.

Mr. Green taught math at the Izmir American School for Girls. Previously he was a school principal in Grand Junction, Colorado.

Mr. Green is survived by his wife, Dorothy (853 Bunting Ave., Grand Junction, Col. 81051), two sons, Douglas and David, and two daughters, Margaret Gall and Virginia Capan.

Bertha Reid Hieb, a former missionary in India (1930-1938), died August 3, 1975 in Lexington, Kentucky at the age of 80.

Mrs. Hieb served as a nurse at the McLeod Hospital in Sri Lanka from 1928 to 1930 when she was appointed (following her marriage to Stephen Hieb) and transferred to the Marathi Mission where Mr. Hieb was the manager of the Criminal Tribes Settlement.

Surviving are her husband, The Rev. Stephen P. Hieb (120 Greenbrier Rd., Lexington, Ky. 40503), and two daughters, Doris Anna and Sheila Isabella.

Elizabeth Johnson, a former missionary in India (1908-1922), died on April 30, 1975 in California, at the age of 97.

Miss Johnson served as the head nurse of the Ahmednagar Hospital in India.

Surviving is her half-sister, Naomi Johnson (5752 W. Grace St., Chicago, Ill. 60634).

Harry E. Robinson, a former member of the Prudential Committee of the ABCFM, died on May 14, 1975 in Ione, Oregon.

Dr. Robinson was the pastor of the First Congregational Church in Burlington, North Carolina. After his retirement he served as interim pastor of congregations in Idaho, Illinois, Minnesota, the Southern Conference, and in Oregon. He also served as President of the Mission Council of the Congregational Christian Churches, which was suceeded by the Stewardship Council

Dr. Robinson is survived by his wife, Harriet (Ione, Oregon), three daughters, and a son.

GIFTS RECEIVED

1975 (cont.)

Hazel M. Atwood
  Mrs. Horace A. Shonle, Jr.
Harry Bessire
  Mr. and Mrs. George F. Perreard
Dr. and Mrs. Charles E. Clark
  Dr. and Mrs. Kenneth R. Pfister
Elizabeth Varney Crane
  Graham G. Alvord
Dr. Mary F. Cushman
  Dr. Mary Cushman Circle
Mabel Dale
  Mrs. Carl C. Maurer
Rev. Frank Fesperman
  Miss Hilda Huefe
  Rev. Theodore H. Van Dyck
Edith Galt
  Mrs. W. T. Mackoy
Roger P. Green
  Mrs. E. C. Blake
  Ms. Peggy Gall
  Mrs. Roger P. Green
  First Congregational Church, Grand Junction, Colorado
Miriam Hagopian
  Mrs. Frank M. Ross
Arthur Heinichen
  Rev. and Mrs. M. P. Davis
Mrs. Mary W. Hemingway
  Mr. and Mrs. Harley P. Brown
  Mr. and Mrs. Albert C. Hausske
Dr. Hugh W. Hubbard
  Mrs. Julia S. Hubbard
Warren W. Pickett
  Mr. Charles C. Stewart
Jane M. Sales
  A Friend
Rev. Henry Stick
  Mrs. Leonard Buchs
Guelick Andreas Tenold
  Mrs. Luella T. Monsen
George Vikingstad
  Mrs. George Vikingstad
Miss Janice Winch
  Graham G. Alvord

Whole Earth Newsletter
Editor: Alfred C. Krass
Assistant Editor: Judith Go

The Tower of Lancaster Seminary where the 166th Annual Meeting of the UCBWM will be held November 16-19.

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